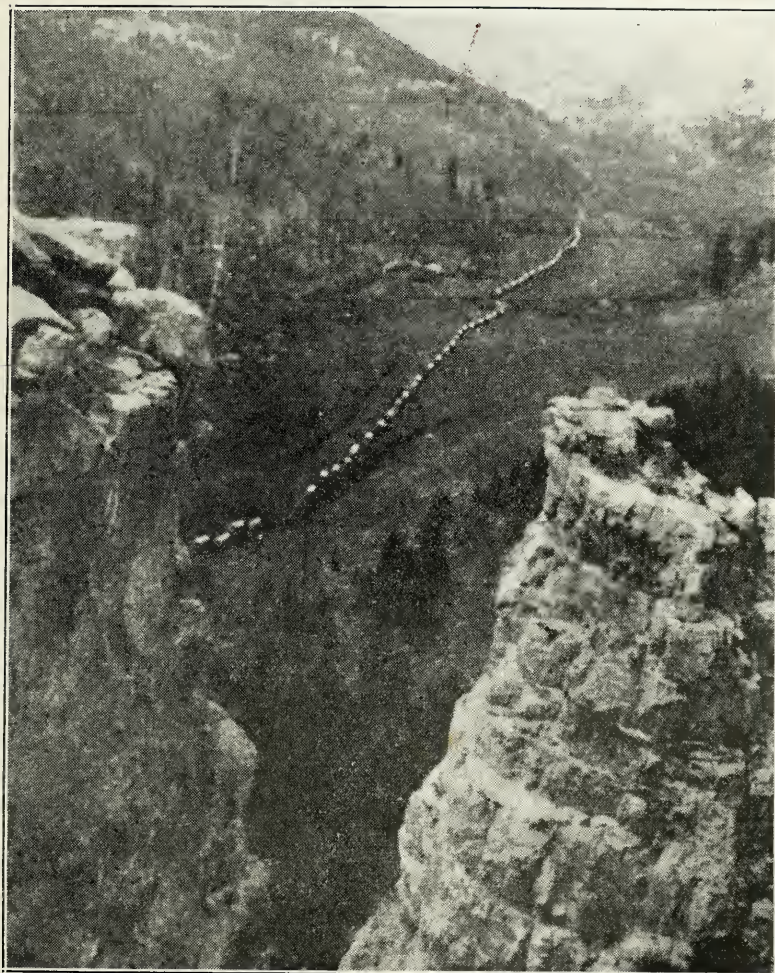


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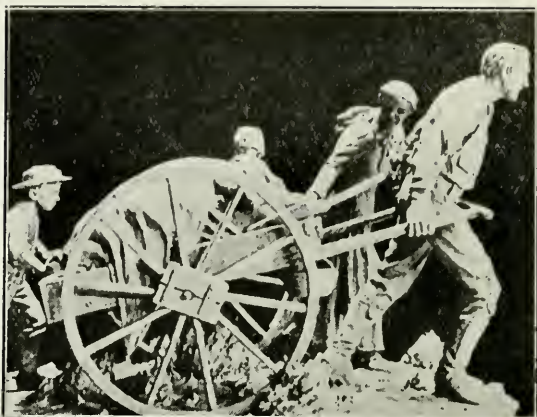
Millennial Star



The Mormon Pioneers

"We'll find the place which God for us prepared."

(See pages 450 and 456)



COME, COME YE SAINTS

Come, come, ye Saints, no toil nor labour fear, But with joy
wend your way;

Though hard to you this journey may appear, Grace shall be
'as your day.

'Tis better far for us to strive Our useless cares from us to
drive;

Do this, and joy your hearts will swell—All is well! All is well!

Why should we mourn, or think our lot is hard? 'Tis not so;
all is right!

Why should we think to earn a great reward, If we now shun
the fight?

Gird up your loins, fresh courage take, Our God will never us
forsake;

And soon we'll have this truth to tell—All is well! All is well!

We'll find the place which God for us prepared, Far away in
the West;

Where none shall come to hurt or make afraid; There the
Saints will be blessed.

We'll make the air with music ring—Shout praises to our God
and King;

Above the rest these words we'll tell—All is well! All is well!

And should we die before our journey's through, Happy day!
all is well!

We then are free from toil and sorrow too; With the just we
shall dwell.

But if our lives are spared again to see the Saints, their rest
obtain,

O how we'll make this chorus swell—All is well! All is well!

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Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.
Hebrews 5: 8-9

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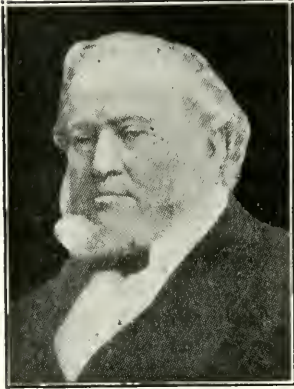
THIS WEEK'S COVER—

NINETY-ONE years ago, July 24th, the first company of Mormon Pioneers, led by the mighty colonizer and leader Brigham Young, had their first glimpse of Salt Lake Valley—their new home. Over sun-parched desert land and rugged mountains they unceasingly plodded for months. Their faith in God pushed them on. (See pages 450 and 456)

The Trek To The Rocky Mountains

By ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy,



Brigham Young

“FOR the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou has eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.” (Deut. 8: 7-10)

After the cold and trying season at Winter Quarters, preparations were made for the first company of Pioneers to move westward to the Rocky Mountains. Leading the company was President Brigham Young, who had succeeded Joseph Smith as head of the Church. There were in that first group 143 men, three women, and two children. They had seventy-three wagons drawn by horses and mules. Westward across the uninhabited country the column moved slowly. At night, their fires burned along the Platte River. By day, the prairies echoed with the creak of the heavy wagons as they crossed the desolate plains. It was a new world toward which they were going, and they were in the shadow of exile. Their wagons were heavily loaded with farming implements and household goods. They were not afraid, though Indians might have attacked them at any minute.

Those who have read the story of that historic company as they journeyed over the plains will always be impressed with the high idealism of every member of the Pioneer band. They were on their way to the West, where they could build a Commonwealth, and devote their lives to the service of their God. This was their motive—this was the lure that from day to day gave them hope and determination. The storms came and beat upon them; the Pioneer camp at night was but a speck in the great waste of the unknown, where Indians lurked to waylay the passing emigrant, and the wild buffalo roamed. The howl of the wolves made the very air solemn and dismal, but God was their refuge and strength; an ever present help in trouble.

Judge C. C. Goodwin, late editor of the *Salt Lake Tribune*, wrote of that journey and said: “Day by day the train toiled on its weary journey. There was the same limitless expanse of wilderness around them at dawn and at sunset. The same

howl of wolves was their only lullaby as they sank to sleep at night. Only the planets and far-off stars rolling on their sublime courses and smiling down upon them from the upper deep, gave them a feeling of mystery. In sunshine and in storm, they pressed onward for five hundred miles, then followed five hundred miles more over the rugged mountains which make the back-bone of the continent. Their teams grew steadily weaker, more and more obstructions were interposed in their path, but they never faltered. What must the women of that company have endured? As the men slept, the women lay listening to the bark of the wolves and the hoot of the owls."

It was a lovely Valley that the Mormon Pioneers looked upon that July morning in 1847. It had lain for ages almost unknown to man. The sage—the beautiful grey, purple sage—stretched out in almost endless vision, and cheerful colonies of sunflowers brightened the landscape. Trees grew along the streams and the cottonwoods like sentinels kept watch on hill and plain.

"THIS IS THE PLACE" declared Brigham Young. The Promised Land had been reached, and among other things there was one thing to do and that was to get down to the soil and conquer it. So they got down to the soil, those Pioneers. They turned the waters of the mountain stream on to the land and ploughed and planted. A prayer of dedication was offered by one of the brethren, and then the work of ploughing and planting continued.

It had been a long trek over the plains to these vales of Utah, and noted American historians like Frederick J. Turner and Catherine Coman have appreciated its significance. About 20,000 people were led and directed across the plains by one of America's greatest colonizers—Brigham Young. A man of pioneering poverty, all the beginnings of his life, all his early surroundings, went to make up the fibre of his nature and to give it tone. His courage was natural, almost unconscious. He met danger and trials with that simple, powerful faith in God that is always the mark of a great man. Kind and gentle, yet rising in strength as occasion demanded, he had a freedom of spirit which declared itself in unflinching good humour. He had the power to keep his people and himself in good heart. As a civic leader he had a ceaseless devotion to the claims of justice.

Following the path of the original company of Pioneers came the first great emigration of 1847. President Young had left instructions for the remaining people to follow his company and to organize according to the original plan as given in the revelation concerning the movement of the Saints. The later companies were under the general supervision of Parley P. Pratt and John Taylor, apostles, who had returned from the British mission too late to join the first company.

Meanwhile President Young with other leaders of the Church had returned to Winter Quarters to direct the movement of the other companies to Utah. By the end of the year, over two thousand of the Saints had crossed the plains to join the Pioneers in the Valley.

The colonists had an admirable land tenure. When Salt Lake City was surveyed and laid out, each head of a family owned a piece of land. The lots were one acre and a quarter in size. Beyond the city limits, a man might own a five, ten, or twenty acre farm, according to his power and means to work the land. Their liberty was enshrined in the homestead, where they developed the highest form of government—self government. In fact, every pioneer town of Utah was laid out with two ideas in mind; The Tillage and Culture of the Soil, and the Maintenance of Political and Religious Liberty.

With such a system, all people became interested in the civic and social life of the towns, and towns soon became cities. The old charters of the cities were fine expressions of government. "They grew out of the spirit which makes land render its best fruits to family life, and worked individuals together, imparting each others' life towards the commonwealth."

They were in an unknown land, with no surrounding pressure from an established society. Each man could have gone his own way independently, had he willed it. But every man had made sacrifice, every one had given oneself for all, that all might reach the goal marked out by their God—"Liberty!" Every man in the pioneer groups had his liberty. "Liberty," says the great French statesman, Georges Clemenceau, "liberty is the power to discipline one's self." Every man of that pioneer band had disciplined himself, and for this reason, it was the underlying cause that made the colonization of Utah an event in history not so much as what they did with hand and plough, but with their minds and with their thoughts. Their strong characters and unyielding courage; their deep convictions and devoted faith gave them a "power divine."

The industrial growth of Utah has been steady and sure. The people have built the fundamental institutions of civilization—agriculture, the home, the state, the Church, and the public school. It may be truthfully said that side by side with the development of the natural resources of Utah—Utah our temporal history—the "Mormon" people have constantly cultivated those things that make for culture. The growth of the culture of the people has been brought about by the virility and vision of its leaders. In the process of expansions, the Mormon people have won distinction not only in industrial enterprise, but in the fine arts as well. This bond of sympathy between the practical and the aesthetic, between reality and vision, the Mormon people have ever regarded as the secret of present strength, and the measure of enduring achievement.

Count Herman Keyserling in his *Travel Diary of a Philosopher*, one of the most renowned philosophic works of this century, says in reference to the economic and social development of Utah: "The Mormons have achieved a civilization hardly attained by any other people; in barely half a century they have changed a salt desert into a garden.

"To us, their less tried successors, those Pioneers appear magnified, not as agents of trade, but as instruments of a recorded destiny, pushing out into the unknown in obedience to an inward voice, to an impulse beating in the blood, to a dream of the future."

Browsings in Brief . . .

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HE is the wise man who for all his life can keep his mind and soul and body clean.

* * *

A MAN ought to be stronger than anything that can happen to him.

* * *

SIN, as a short-cut to happiness, promises pleasure without the effort of earning it; a promise never fulfilled.

* * *

BY two things a man is lifted up from things earthly, namely: by simplicity and purity.

* * *

THERE is a thirst which nothing but religion satisfies.

* * *

IF I had two loaves of bread, I'd sell one and buy a sweet hyacinth to satisfy my hungry soul.

* * *

TRUTH will ever be unpalatable to those who are determined not to relinquish error.

* * *

TRUTH remains true—the fault is in the prover.

* * *

TRUE dignity is never won by place and never lost when honours are withdrawn.

* * *

ALL wickedness is weakness.

* * *

VICE and vigour have nothing in common.

* * *

NOTHING is necessary that is wrong.

—Authors Unknown

The Soul's Fire

By JEREMIAH STOKES

INSTALMENT 7

IN the course of a few days, Governor Lilburn W. Boggs was flooded with reports and affidavits from private individuals, from men of position, and from officers in the state militia, stating that the Mormons in Missouri had formed an alliance with the Indians; that they were mobilizing to avenge grievous wrongs they had suffered; and that they were bent upon driving the Missourians from their homes and confiscating their lands. Meanwhile rumour after rumour spread over the country inciting the Missourians in every quarter against the Mormons on the one hand, and impelling the Mormons to prepare for defence on the other. The entire country was

being swept by a high wind of falsehood, accusation and misunderstanding that was fanning the flames of fear and hate into a tremendous conflagration of human emotion.

Summary of Past Instalments

CONTINUED persecution had driven Joseph Smith and his converts from Colesville to Kirtland, and then to Missouri. Despite the many trials missionaries were even then being sent throughout the country and to the Island of Great Britain. Ann Northrop, an English woman, hears the gospel and is impressed by it, but a prejudiced husband forbids her to have anything to do with it. Last week's instalment ends with Joseph Smith and some of his associates escaping from a mob in Kirtland, and travelling to Far West, Missouri, where they are joined by their families.

Governor Boggs issued an order that a force of twenty-eight hundred men of the state militia be put into the field at once and held in readiness to quell the rebellion of the Mormons and to suppress the Indians.

While this order was being executed, petty officers of the militia in various parts, taking license from the Governor's directions, besieged settlements of the Saints and drove the inhabitants

from their homes. Captain Samuel Bogart was one of these aggressive antagonists at the head of a small force of men. He carried on a vigorous campaign of falsehood and depredations against the Saints.

In discussing their next move, Bogart said, "There are some arms and horses at the home of that Mormon, Nathan Pinkham. We need them. Besides it is bad generalship to leave them in his possession."

Their plans were laid, and that night the mob was on its way. When they approached the Nathan house, they discovered through the window that there were two other men with Pinkham, evidently there to help guard the place.

They separated for their respective positions, and up came a rider towards the house. As he neared the gate he jumped off, clinging to the reins, fell to the ground and groaned vocifer-

(Continued on page 458)

Why Keep Bodies Clean?

By ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles.

I SHOULD like to tell you why the Lord instructs the members of this Church and all other people if they will hearken to it, to keep their bodies clean, clean physically, clean morally, clean in every way. We believe that we lived before we came here, that is, in the spirit world. In that spirit world the plan of salvation, as we know it here, was made known. We were taught that we would have the privilege of coming upon this earth and taking upon ourselves bodies, that is, clothing those spirits with tabernacles of flesh and bones, that by obedience to the principles of the Gospel, and walking in the light of truth, we would pass through this mortal condition, and through the resurrection; our bodies would come forth from the tomb, spirit and body being again united inseparably, never again to be divided; and if our bodies are clean and pure, through obedience to the commandments of the Lord, and if we have not taken into our systems that which is filth, then we will go back into the presence of God, to be like Him.

John, in one of his epistles says, speaking to the members of the Church: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but this we know, that when he shall appear, we shall be like him, for we shall see him as he is."

That is the aim of the Latter-day Saints, to be like God, and to be like Him it is necessary for us to walk in the light of truth, that in due time our bodies may be sanctified and cleansed. The Lord has said that they who are sanctified are of the celestial kingdom, and they who are not sanctified are not of the celestial kingdom. So, as these tabernacles are to be tabernacles of the spirits of men eternally, it is necessary that we keep our bodies clean and pure, and fit tabernacles, not only for the spirit of man, but for the Spirit of God which also should dwell in them, for these tabernacles are not only tabernacles to house the individual spirit, but as Paul has clearly pointed out, they are to be tabernacles in which God Himself, through His Holy Spirit, may dwell, and He cannot dwell in unclean tabernacles.

Since these bodies are to be eternal, through the resurrection, it should be the duty of every individual who prizes his body to keep it fit, free from contamination, a fit receptacle for the Spirit of the Lord, every part, so far as it is physically possible for it to be, performing its function properly.

We have different aspirations, different ideas, different hopes from many other people. We look for the time to come—and that is the hope of every member of this Church who understands the Gospel—when we shall receive the kingdom of God and enter into it in its fulness, receiving all that the Father has.

Through this obedience we are promised that we shall overcome all things, and all things pertaining to the kingdom of God are ours, whether in life or in death, things present or things to come, all are ours, because we are Christ's and Christ is God's.

THURSDAY, JULY 21, 1938

EDITORIAL

The Utah Pioneers

NINETY-ONE years ago, July 24th, under the leadership of that mighty colonizer Brigham Young, the original band of Mormon Pioneers entered Salt Lake Valley. Building a great empire in that western desert was not the work of weaklings, it was an accomplishment of the first magnitude by brave and mighty men and strong and patient Pioneer women. Such empire building is an undertaking which requires courage, daring and fortitude.

Pioneers are the trail-blazers of civilisation. They, like scientists and inventors, get stimulation and satisfaction in proportion to the effort put forth, the dangers and difficulties encountered and the satisfaction which successfully solving a problem brings.

Because "the strength of the conquered goes into the conqueror" pioneers in any field become more and more strong as they overcome greater and greater difficulties.

Paths Difficult and Dangerous

IT has been the pioneer spirit in man, the spirit of seeking knowledge that has awakened in the souls of scientific investigators the desire to follow those paths into previously unexplored fields, which were known to be difficult and dangerous. Such pioneering has yielded much in the way of contributions to modern civilisation, education, culture and comfort.

Houses and lands, flocks and herds, gold and silver—these have been the attractions for many pioneers. Love of adventure and the will to encounter danger have been inducements leading to daring deeds. But these were not incentives back of the accomplishments of the Mormon Pioneers. They were not seeking flocks or herds, nor gold or silver, nor lands or possessions. Their impelling force was religion—that greatest of all dynamic powers in human hearts and lives. That conviction which religious faith inspires is deeper and more profound than the certainty that comes from science.

With Such Faith Nothing Seems Impossible

THE Utah Pioneers were driven on to their exalted achievements, to the building of the mountain of the Lord's house in the top of the mountains, by their faith in the inspired words, promises and predictions of both the ancient and the modern prophets and by the satisfying and impelling testimonies that had come into their individual souls as a result of prayer, fasting, faithfulness and righteous living. To those with such a faith, nothing seems impossible.

That matchless march across the Great American Desert was begun in the early part of April. All of that month and all of May and all of June went by and still the slowly moving, heavily laden teams of these noble Pioneers wended their way westward. July came and twenty-four days of that hot month went by before they reached the summit of the Mighty Rockies. Of the many different places in which these temple-building people had tried so courageously to establish a permanent home, this was the first which satisfied the specifications laid down by the ancient prophets that the mountain of the Lord's house was to be exalted above the hills and established in the top of the mountains. It is little wonder therefore that the Prophet Brigham Young, under divine inspiration, looking over that great sagebrush covered valley said, "This is the place. Here we shall build the temple to our God."

The Impelling Inspiration.

THE deep conviction which seemed to drive these great ones thus gloriously to complete their divinely inspired task, is illustrated by the following incident:

"Mr. Babson," said the President of the Argentine Republic to Roger W. Babson, "why is it that North America is so far ahead of South America when South America was discovered first? South America has natural resources equal to those of North America. We have water falls equal to Niagara. We have great areas under cultivation equal to those in North America. Iron and copper, lead and coal, gold and silver and the other essential elements for creating a great empire are as plentiful here as they are there. Kindly tell me what is the reason?"

Being his guest, very naturally Mr. Babson replied: "Mr. President, you tell me what the reason is."

Seek Ye First The Kingdom of God

SAID the President: "I have come to the conclusion that the reason is this: South America was settled by the Spaniards who came to South America primarily in search of gold, while North America was settled by the Pilgrim Fathers who came to North America primarily in search of God."

Mr. Babson adds: "Seek ye first the kingdom of God and his righteousness and all else will be added." Unselfishly the Utah Pioneers sought first the Kingdom of God and they have left to posterity an example of faith and faithfulness, an example of happiness in achievement that should be a source of inspiration and encouragement to all who have difficult situations to meet.

Before the Pioneers entered Salt Lake Valley, more than 16,000 Mormon converts had left the British Isles and had gone boldly into the new world to participate in that desperate battle of conquering a parched and burning alkali desert. Those who came from this country were not found wanting.

Where there is real vision, health and vitality, where there is an inflexible religious determination, as with the Utah Pioneers, accomplishments tremendous are always possible.

—RICHARD R. LYMAN

THE SOUL'S FIRE

(Continued from page 454)

ously. Pinkham opened the door. "There's someone hurt. He's fallen from his horse," exclaimed the man.

Pinkham ran out to render aid and the two men with him followed.

"Oh, I'm hurt, I'm hurt," groaned the trickster, writhing in feigned anguish upon the ground.

The men stooped over to lift the supposedly wounded man up, but before their act of mercy was completed, they were surrounded by the mob and overpowered, the decoy himself helping to complete the job.

The gang worked fast and almost immediately Pinkham and his two associates were mounted upon their own horses riding as the mob directed, at the point of guns.

The women in the house, as soon as they dared, came out and spread the alarm of the capture. Soon a messenger was dispatched to Far West, to advise the Prophet.

Upon receiving the report, Joseph ordered that an alarm be given, calling the people together at the Public Square. Accordingly runners with trumpets rode through the city, and soon from all directions, the men came hurrying to the assembly.

Captain George M. Hinkle, who was in charge of the State militia stationed at Far West, and Captain David W. Patten of the same organization, both Mormons, were present.

The Prophet explained the purpose of the call and related the details of the kidnapping.

"There's but one thing to do," said Hinkle. "We must release the prisoners."

Then, addressing Captain Patten, Hinkle continued, "Captain Patten, you will take a company of men, release the prisoners and disperse the mob."

Patten immediately selected his force and set out upon the task assigned. Their march continued until they arrived near the ford at Crooked River. Here they dismounted, tied their horses, and leaving four men to stand guard, proceeded on foot towards the ford in quest of the Bogart encampment. The grey streaks of dawn were just beginning to break. The men approached the river from the east, and just as they reached the top of the hill at the foot of which ran the stream, a shot rang out and one of Patten's men fell mortally wounded. The captain ordered a charge and his company rushed down the hill towards the mob who waited in line formation before their tents.

Patten's men were outlined against a clear eastern sky, and thus were better exposed than Bogart's force below them to the west. Bogart's men fired upon their advancing foe and several of Patten's force fell. Instantly the mob's fire was returned and a fierce battle followed. The slow process of pouring powder and lead into one-shot guns soon brought the two forces together in a hand to hand conflict. In the struggle

Patten's force killed one man and routed the enemy, but in the chase the captain lost his life. One of Bogart's men, lurking behind a tree, fired upon him as he passed and killed him.

Meanwhile Governor Boggs continued to be besieged with reports and affidavits from citizens of the state and from some of his own men who were on the ground.

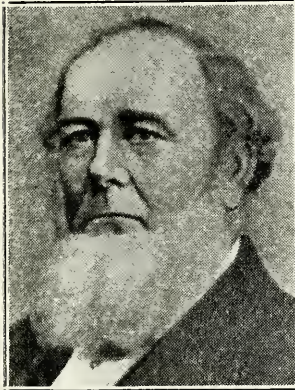
He opened a letter from General Samuel D. Lucas, and read:

The Mormons are a base and degraded set of beings who would be exterminated if they dared to kill one of the mob besieging them, for such is the hatred of the people.

Tearing open the envelope of another letter his eyes followed these disturbing lines:

Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred by the Mormons at Buncombe, twelve miles north of Richmond, all except three, and it may be relied on as being true that the Mormons expect to lay Richmond in ashes. We know not the hour or minute we will be laid in ashes—our country is ruined—for God's sake, give us assistance as quick as possible.

The fact that the Mormons were not in league with the Indians; that they were not in open rebellion; that they were not organizing to wage an offensive movement against the Missourians to despoil them of their lands was not known to him; nor did he know that Bogart and his men had not been massacred; neither was he advised that the present difficulties between the two factions began with the fiery speech of William P. Peniston, a candidate for the state legislature, delivered on the streets of Gallatin to prevent twelve Mormons from voting against him at the polls. He was also not informed of the fact that Peniston's supporters had attacked the Mormons and were badly beaten and that Peniston had sworn revenge; that he drew to his aid the support of private citizens and also officers in the militia who were bitter against the Saints. He was unaware, too, that enemies of the Saints had burned Gallatin and Millford homes and charged the Mormons with the crime, or that Mormons were being kidnapped and punished, and that the Prophet and such men as Brigham Young and Charles C. Rich were being continually threatened.



Apostle Charles C. Rich

None of these things the Governor knew. The documents before him were regular and without conflicting statements; or if they were denied or contradicted, the governor attached no weight to the counter statements. He did not question the truth of what they cited and he concluded that the truth of the whole matter was before him and that he was impelled to act.

He snatched his pen and wrote:

To General John B. Clark:

The Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary, for the public good. Your orders are, therefore, to hasten your operations and endeavour to reach Richmond, in Clay County, with all possible speed. If you can increase your force, you

are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion County, to raise five hundred men, and to march them to the northern part of Daviess and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you; and you can also communicate with them if you find it necessary. Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

Having finished the order, he read it carefully and then added his name, "L. W. Boggs, Governor and Commander-in-Chief."

During the time that all of these reports and orders were being sent, considered, and acted upon, the fifteen thousand Saints at Far West were oblivious of the things that were taking place. They were adjusting themselves to meet the strained situation created by the unexpected influx of refugees from mob-ridden settlements.

And then on a clear October day, the city was thrown into consternation by the sudden appearance of a large force of armed men in the distance, coming toward the town. The people watched as on they came until they were within half a mile of the settlement. Three officers came out of the ranks carrying a flag of truce. They came directly towards the city. Upon entering the limits of the community one of the men announced:

"We appear under military orders from the Governor and have come to destroy this city and kill the inhabitants." And so saying the men turned upon their heels and returned to their encampment.

Joseph Smith and his apostles rushed into conference to determine the best way to meet the crisis.

"It seems to me," suggested the Prophet, "that the only thing to do is to contact the general immediately, and endeavour to negotiate sufficient time in which to vacate the city."

"That is all that can be done and I'll go," volunteered Charles C. Rich, one of the members of the council.

"Very well, Charles. It's a tremendous task and may God help you to accomplish it."

Bearing a flag of truce, he left the council, upon his mission to save his people from annihilation and their city from destruction. He entered the camp of the army and found General Doniphan in command.

"General," he said, "we beg of you to delay the attack until morning. Give us a chance to think, to plan something, to negotiate terms. If my deductions are correct, General, the governor's order amounts to nothing short of an arbitrary decree to annihilate the entire Mormon people, regardless of age, sex, or innocence, and without a single person being legally charged with any specific offence?"

"You have all the information I have, Mr. Rich," the General bristled.

(To be continued next week)

Tithing and The Red Indian

By ELDER RICHARD P. EVANS

DOES the Red Indian know the principle of tithing? Surprisingly, among the tribes of the great Southwest, tithing, though in a very primitive sense, is known and practised. The custom is based primarily upon the same principle which we understand today; that is, voluntary sacrifice and dedication to God of a portion of private wealth or property in thanksgiving for His abundant blessings and in expectation of further blessings.

Evidently even among these unlettered, though by no means unintelligent, people, the principle is lost in antiquity. Dwelling in an arid land, their dependence upon higher powers for preservation of life and crops is readily admitted. Each year as planting and harvest seasons approach, elaborate plans are laid to offer up prayers for divine favour. Every individual in the tribe is possessor of valuable turquoise and silver jewelry. On these occasions each one places a portion of this wealth in a communal basket, which is then conveyed either to the nearest large stream or spring, and the treasure is cast therein as a token of humility and willingness to sacrifice. Then follow beautiful dances, songs and prayers in the village plaza.



An Indian
Chieftain

Primitive? Yes. Paganistic? Yes, partly so, but in several tribes the evidence is strong to support a belief that this custom among the descendants of Laman today is but a corruption of the law of tithing with which Laman and Nephi were conversant through possession of the writings of Moses (I Nephi 6: 11), which law also was mentioned in Alma, 13: 15, and which also was reiterated by the Saviour during His visit to the American continent following His resurrection.

God has not changed His word, His statements today are just as binding as they were in the beginning. His condemnations upon the unworthy and His promised blessings upon the worthy are immutable. In the days of Abraham, Malachi, Nephi III, and in this age the declarations of prophets and of the Saviour Himself concerning tithing have been the same.

“Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.” (Malachi 3: 8-9)

Following this accusation comes a commandment, filled with a glorious promise and assurance of blessing: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Malachi 3: 10)

The testimony of thousands has proven that God keeps His word, that He has poured out innumerable blessings upon His

children, providing, of course, that they have done their part. In these times of financial uncertainty it is not difficult to forget our indebtedness to Him for our very existence. Yet, there are none of us who cannot afford to be policy holders with the Great Incorporator of life and happiness insurance, who asks as His only premium an honest tithing and whose benefits are boundless, as His contract stipulates.

"Prove me now herewith," He has said—we should give Him a chance.

News of Current Interest

"**WALKING**" licences are being issued to children of Barham School, on the outskirts of London. This experiment, which is being inaugurated to teach children safety on their way to and from school is proving very successful at the Barnam institution. Children that are found to be careless in crossing streets, have their licences revoked and must walk to and from school with a qualified walker. Children with "safety licences" are given small badges to wear, the badge indicating that they are licensed to walk alone. The child only wins the badge back once it is taken, by proving, when in company with a qualified walker, that he or she has become a safe walker once more. Senior children give the juveniles their "walking" tests.

BLIND people in San Francisco were recently given their first opportunity of "seeing" an art exhibition. Rare art objects were brought out for the seeing fingers of the blind to fondle. The sightless visitors "read" about the objects from labels in Braille. All "Do Not Touch" signs were removed and the blind thoroughly enjoyed their visit to the art gallery.

THE STATUS attained by Britain during the last few centuries is due largely to the influence of the Bible, according to Sir Thomas Inskip, Minister for the Co-ordina-

tion of Defences. Speaking before a large gathering of Bible students, Sir Thomas said that this status "will only be preserved and strengthened if this generation can maintain and develop the habit of reading the Bible." Other speakers at the gathering said that the Bible had been the foundation of Britain's laws, literature and liberty. They warned against the tendency of the modern generation to neglect reading it.

LATEST Scientific "trick" is to set type for newspaper columns by punching a typewriter 600 miles away. The feat is accomplished by having a coded dot system for the letters, the message being sent over the wires by means of a photo-electric cell to an attachment of the linotype machine, and the type comes out in the same manner as when a regular operator is handling the keys.

CANADIAN art work of the past 150 years is to be displayed in the Tate Gallery in London next autumn. Two hundred paintings and sculptures are to be selected from the works of the artists who, in the opinion of the committee, have made the most important contributions to the development of Canadian art. Following the London Exhibition, the collection will be sent to various galleries.

DEATH

SAMPHIER—Funeral services for Emily Samphier, age 76, who died Wednesday, June 29th, at Portsmouth, were conducted by Elder

King E. Beagley, supervising elder of London District, at Milton cemetery, Thursday, June 30th.

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

THE LANDS OF ISRAEL'S INHERITANCE

THE Lord is a practical Being. He not only has a deep-seated and heartfelt interest in man's spiritual salvation, but also an interest and a definite purpose in the time of man's entrance into this world, and his geographical location. This information is clearly given by the Apostle Paul, who states, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 24-26)

He must have had some purpose in commencing the colonization of this earth in placing our father Adam and mother Eve in a spot of earth called the Garden of Eden. By knowledge from God received by the Prophet, Joseph Smith, we learn that this sacred home of our first parents was on the American Continent, near what is now the central part of the United States.

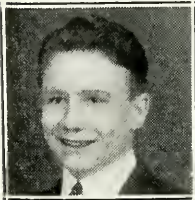
Another definite appointment made by the Lord for man's earthly location is learned from the Book of Mormon, a sacred volume of scripture written by prophets among the ancient inhabitants of America. These people came from the Tower of Babel, after God had confounded the language, and thereby frustrated the design of men in building a tower that would reach to heaven. "So the Lord scattered them abroad from thence upon the face of all the earth." (Genesis 11: 8) They crossed the mighty deep in barges built by commandment of the Lord.

Passing on in sacred history to the days of Abraham, Isaac, Jacob, and Moses, we learn that the land of Palestine was given to Abraham and his posterity for an everlasting inheritance (Genesis 17: 8; 26: 3; 48: 3-4) When Jacob gave a patriarchal blessing to his twelve sons he said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," and then describes the Land that Joseph and his seed would have for an everlasting inheritance, and no land answers the description given by Jacob and later by the prophet Moses, except the lands of North and South America. (Gen. 49: 22-26) (Deut. 33: 13-16) The Land of Joseph is described as "choice above all other lands" in many passages of the Book of Mormon. (I Nephi 13: 30).

This sacred record in its account of the colony from the Tower of Babel, and two colonies from Jerusalem are corroborated by the traditions of the tribes of American Indians, the Hawaiian, New Zealand, and other Pacific Island people, and very forcefully by the archeological discoveries of cities, towers, temples, roadways and other ruins, and by the examinations of linguists into the simliarity of the Indian tongues and ancient Hebrew, and Egyptian.

From the Mission Field

Departing Missionaries—



Elder Bryson



Elder Leetham

Elder Julius A. Leetham was honourably released on Wednesday, July 13th, to return to his home in Phoenix, Arizona. Elder Leetham has laboured in Sheffield, Norwich, and London Districts. He also served as supervising elder in Norwich District.

Elder George D. Bryson, who has laboured in Newcastle and Welsh Districts, and as supervising elder of the latter, was honourably released on Wednesday, July 20th, and will return to his home in Salt Lake City.

Appointment—

Elder Ranald H. Hebdon was appointed supervising elder of Welsh District on Wednesday, July 20th.

Doings in the Districts—

BRISTOL—Bristol Branch Sunday School children enjoyed a day's outing by the sea at Weston Super Mare, on Saturday, July 9th. Bathing and beach activities, followed by donkey rides, and climaxed by refreshments constituted the day's activities. Sister Lucy M. Battle, Sunday School superintendent, arranged the festivities.

HULL—A memorial service was held in the Thrift Hall at Grimsby, on Sunday, July 10th, honouring John Albert Chapman, a convert from Grimsby, who died recently in Salt Lake City, Utah.

LIVERPOOL—A social to raise funds for the Sunday School outing was held Thursday, July 7th, at Preston. Singing and games were enjoyed during the evening. Brother

Clifford Hartley arranged the programme. Sister Ada L. Horner was in charge of the refreshments. This is the third social held in benefit of the outing.

MANCHESTER—On Friday, July 8th, Brother and Sister Leonard Fitton entertained the M Men baseball team at a supper at their home in Rochdale.

The Relief Society of Rochdale Branch sponsored a jumble sale in the branch recreation hall, Friday, July 8th.

NORWICH—The annual outing of the Lowestoft Branch Relief Society was held Thursday, June 30th, on Broome Common, where an afternoon of sports was enjoyed, followed by an evening's entertainment at Yarmouth pleasure beach. The committee in charge of arrangements included Sisters Gladys Walpole, Alice Sansom, and Bessie Judd.

MILLENNIAL CHORUS. — Recent activities of the Chorus include the following: June 13th, to 18th, they sang twice daily at the Queen's Hall Cinema, Newcastle-on-Tyne; June 19th, a meeting was held at the Salvation Army Hall, in Bedlington. In addition to their concert, Elders Aldon J. Anderson, Mark P. Lyman, William G. Wolfenden, and A. Burt Keddington delivered addresses to the audience; June 21st to 23rd, concerts and lectures were given in a large marquee on Newcastle Town moor during the Race week festival; June 27th to July 2nd, the group appeared twice daily at St. George's Cinema at York; June 29th a concert was given at St. John's Teacher's College at York, with 125 graduate students attending; and July 11th to July 17th, they performed twice daily on the stage of the Gaumont Palace Cinema at Middlesbrough.

Enthusiastic receptions and many favourable press comments have attended the Chorus during their entire tour to date, and will undoubtedly continue during the remainder of their schedule.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

Aberdeen: Corn Exchange, Hadden Street, Off Market Street.	Gateshead: Westfield Hall, Westfield Terrace.	Merthyr Tydfil: L. D. S. Chapel, Penyard Road.
Accrington: *L. D. S. Hall, Over 9, Church St.	Glasgow: L. D. S. Hall, 4, Nelson Street.	Middlesbrough: L. D. S. Hall, 188, Linthorpe Road.
Airdrie: †L. D. S. Hall, 40, Hallcraig Street.	Gravesend: Freeborn Hall, Peacock Street.	Nelson: *L. D. S. Hall, 10, Hibson Road.
Barnsley: Arcade Buildings.	Great Yarmouth: L. D. S. Hall, 33a, Regent Street.	Northampton: *L. D. S. Chapel, 89, St. Michael's Str.
Batley: *L. D. S. Hall, 13, Wellington Street.	Grimsby: Thrift Hall, Pasture Street.	Nottingham: L. D. S. Hall, 8, Southwell Road.
Belfast: †Arcade Buildings, 122, Upper North St.	Halifax: *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	Norwich: L. D. S. Chapel, 60, Park Lane.
Birmingham: L. D. S. Chapel, 23, Booth Street, Handsworth, Council Schools, Stratford Road, Sparkbrook.	Hucknall: *Byron Buildings.	Nuneaton: Masonic Hall.
Blackburn: L. D. S. Hall, St. Peter's Street.	Hull: L. D. S. Chapel, Wellington Lane, and Berkeley Street.	Oldham: L. D. S. Hall, Neville Street.
Bolton: Corporation Chambers.	Hyde: L. D. S. Hall, Reynolds Street.	Plymouth: L. D. S. Hall, 34, Park Street, Tavistock Road.
Bradford: L. D. S. Chapel, Woodlands Street, Off City Road.	Kidderminster: L. D. S. Chapel, Park Street.	Pontllanfraith: Enquire: 81, Blynteg Street.
Brighton: 105, Queen's Road.	Leeds: *L. D. S. Hall, 5, Westfield Road.	Preston, Lancs: L. D. S. Hall, 7, Lords Walk, Off North Road.
Bristol: Hannah More Hall, 45, Park St., Clifton.	Leicester: All Saints' Open, Great Central Street.	Rawmarsh: L. D. S. Hall, Main Street.
Burnley: §L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	Letchworth: Vasanta Hall, Gernon Walk.	Rochdale: L. D. S. Chapel, Lower Sheriff St.
Carlisle: L. D. S. Hall, Scotch Street.	Liverpool: L. D. S. Chapel, 301, Edge Lane.	Sheffield: L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
Cheltenham-Stroud: Theosophical Hall, St. Margaret's Ter., Off North Place, Cheltenham.	London: L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. 22, Doggett Road, S.E.6. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	Shildon: *L. D. S. Hall, 100, Main Street.
Clayton: *Central Hall.	Loughborough: Adult School.	Skelton: *14, Oliver Street, Redcar, Yorks.
Derby: Unity Hall.	Lowestoft: L. D. S. Hall, 20, Clapham Road.	South Shields: L. D. S. Chapel, 98, Fowler Street.
Doncaster: *L. D. S. Hall, Trafford Street.	Luton: Dallow Road Hall, Corner of Dallow and Naseby Roads.	St. Albans: 49, Spencer Street.
Dublin: †L. D. S. Hall, 8, Merrion Row.	Mansfield: 39a, Albert Street.	Sunderland: L. D. S. Chapel, 18, Tunstall Road.
Eastwood: Library, Church St.	Manchester: L. D. S. Hall, 88, Clarendon Road, C. on M.	Tipton, Wolverhampton: L. D. S. Hall, Washington Building, Berry Street.
Edinburgh: Ruskin House, 15, Windsor Street.		Varteg: Memorial Hall.
Gainsborough: *L. D. S. Hall, Curtis Yard.		West Hartlepool: L. D. S. Chapel, 7, Osborne Road.
		Wigan: *L and Y Station.

§—6.15 p.m.

*—6.00 p.m

†—7.00 p.m.

‡—2.30 p.m.

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